

# FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Prices and Competition Scarcity Exists, and that Communism is an Inevitable Consequence.

VOL. VI. NO. 41.

SAN FRANCISCO, CAL., SUNDAY, AUGUST 26, 1900.

WHOLE NO. 281.

## TOLSTOI AND KROPOTKIN.

BY KIICHI KANEKO.  
(The chief editor of Keiza Jijyo, Japan.)

I.  
Two great soldiers of Justice,  
Appeared at the front of Czai's throne,  
Bravely and boldly they arouse,  
Lifting up the flag of revolution.

II.  
In sympathy with the helpless poor,  
They have fought against the countless proud,  
Never discouraged by continuous failure,  
Believing the last triumph of honest deed.

III.  
The one was born to be an artist,  
And the other to be a scientist,  
But both gave them up all,  
Finding another way for the noble call.

IV.  
Among fighters, whom the world ever had,  
They stand with no comparison at either side,  
Thank Russia! for the great contribution,  
The Count Tolstoi and Prince Kropotkin.

## KINGS AND KING-SLAYERS.

"It is one of the risks of the trade," said King Humbert, in speaking of the possibility of being assassinated.

The Italian monarch was right. In spite of all the appeals to patriotism, and all the tinsel and show that make royalty attractive to the untutored populace, every ruler knows himself to be, through some instinctive human sentiment, hateful to a large body of his subjects. "Uneasy lies the head that wears a crown," wrote the master dramatist, centuries before the Anarchist propaganda was known to the world.

The Anarchists are a small minority of the haters of royalty. Socialists, Republicans, ambitious schemers for power, disappointed courtiers, foreign spies, desperate criminals, slighted servants, poor men rendered indignant and desperate by over-taxation, compulsory military service, or any of the myriad forms of robbery and oppression practised in the royal name,—these are some of the sources of danger, to which even the best loved monarch is ever subject. There is no way of guarding himself securely against them all. Go where he may, by day or by night; surround himself with what guards he will; the sword of Damocles is ever suspended over his trembling head. While royalty continues to curse the world with its blighting influence, the menace will remain.

Severity is of no avail. It merely tends to increase the hatred, and to intensify the determination to strike a sure and fatal blow. The danger is on every side. Destroy one assailant; and a score spring up in his place. He who was least suspected proves to be the one that should have been most dreaded. No drag-net can be devised, which will sweep into its folds all the determined enemies of the royal name. The police are always wise—after the event. But not Argus himself could keep watch of every dagger sharpened for the royal heart, and every bullet destined to find lodgement in the royal brain. Force is no safe-guard against a nation's hate. Many a king has reigned for years, in spite of all attempts to cut short his career; but at what a cost! A life-prisoner! A slave of state! The sweetness of privacy, the delights of unfettered social intercourse, the joy of heart to heart friendship, the hearty communion with nature, the freedom to go, to come, to see, and to enjoy, all that makes life worth living, are denied to the wretched throned puppet. Either a violent death or an empty, joyless life—such is the poor alternative

offered to the kings of the earth. As there is no being baser than a king, so none is less to be envied. History has pronounced a verdict adverse to royalty.

One thing, however, is possible. The revolutionary enemies of royalty war not against the individual, but against the system of which he is the representative. They know well that until the minds of men are ripe for a change, the death of one king will only mean the accession of another. Their aim is the good of all; and the foe they seek to destroy is not a single person, or any number of persons, but the ignorance which leads men to prefer bondage to freedom. The wise ruler will co-operate with these elements, instead of seeking to crush them. Ideas cannot be overthrown by persecution. They pierce prison walls, and leap from the scaffold into the hearts of the people. No idea can be subdued, save by a truer idea. If the revolutionists are right, the stars in their course are fighting for them. If wrong, they are to be feared no more than the veriest street-corner babbler. Treat them like men and women; meet them half way; let them have free range for the discussion of their views. It is not only the right way, but the safest way for all concerned.

Look at the facts. Presidents, governors, and mayors have been assassinated in the United States; but not a single one by an Anarchist. Lincoln fell victim to a plot of ex-Confederates. Garfield was shot by a madman. His real murderer was Anthony Comstock, to whose incessant efforts in behalf of compulsory ignorance, may be traced the infamous laws compelling mothers to bear unwelcome children, with the seeds of murder firmly implanted in them. Such was Goiteau; such was Jesse Pomeroy. Goebel was murdered by a political assassin, probably the tool of his Republican opponent; and the black-hearted Taylor was acclaimed with cheers at the national Republican convention. Carter Harrison was slain by a personal enemy. What are the human monsters now? The Anarchists are treated with sufficiently gross injustice, even in this country. But they are at least allowed the right of conducting a peaceful propaganda; and the consequence is that McKinley, hated and despised though he is, needs no body-guard to protect him from the attacks of revolutionists. Should he ever be assassinated, it would be by a madman, a personal enemy, a Spaniard, or some representative of the outraged people of Cuba, Porto Rico, or the Philippine Islands. The periodical show made by the police of this country, of tremendous precautions against the Anarchists, merely provokes amusement, when it does not go so far as to constitute an outrage on free speech. If the authorities, in their senseless terror, only knew how far the educational propaganda in this country was from the contemplation of any acts of violence, they would abandon their silly surveillance, and turn their attention to the really dangerous elements in the community.

So is it in Great Britain. No official there has ever been killed by an Anarchist. England has adopted a comparatively liberal policy toward revolutionary propagandists, and is reaping the fruits of her wisdom in the security of her ruling class. Other nations have only to do the same. In Italy, Spain, Austria, and Russia, brutality begets brutality; and force is the mother of force. To revile the proletarian who sometimes strikes back, can serve no purpose. No revolutionist murders for the mere lust of blood. Let him teach; and he will not kill. It is only when the tongue is silenced, that the

revolver speaks; when pen and ink are denied him, that he writes in letters of blood. Shudder, if you will, at deeds of violence; but put the blame where it rightfully belongs. JAMES F. MORTON, JR.

## FAIR PLAY FROM AN OPPONENT.

But let us bear in mind that all Anarchists are not militant Anarchists, not advocates of murder. And let us disassociate the militant Anarchists from the others. For the preaching of Anarchy by these others is no crime. They preach a reform, THE PHILOSOPHY that is a reform in their estimation, OF ANARCHY. that has for its foundation the abolition of all government; and the preachers of this doctrine think such abolition would usher in a beatific state on earth, where all would be peace, all harmony—where all men, without any repression, but as their second nature, would regard the rights of others. And this we may regard as a Utopian dream; but it would be a crime to punish those who dream this dream. For we must admit that this dream is an exalted, even if it seem to us to be an impossible state. And besides, the world will go backwards, if it undertake to punish men for being dreamers. They are punished enough as it is, by social and other ostracism. If their dreams hold not the truth, they will not part us; if they do contain the truth, or even some fraction of truth amidst much that is false, they will bear fruit. It is a crime to preach murder; but it is no crime to preach Anarchy. It will serve us well to draw the line between the two, and not in bigoted ignorance class all Anarchists as advocates of murder, and pursue them with measures of repression as such. For in no surer way than in so pursuing all as outlaws, could we recruit the ranks of the militant Anarchists. And, finally, the way to stop the spread of Anarchy is by making government what it ought to be, that which it must be to be defensible, the protector of men in their rights; by seeing that it shall never be the protector of men in trespassing on

OUR LESSON. the rights of others, never be the grantor of special privileges, nor be the creator of a privileged class—which, by the way, means that monarchical government, inevitably the creator of a privileged class, must be abolished; by showing that a just government is not an impossibility by making it a reality, by showing that under such government there can be peace and good will on earth; that peace and good will on earth is not only possible without the abolition of government, but that government is a necessary and beneficent instrument, seeing that all men are not perfect, that some will trample on the rights of others, if not kept under restraint, for the promotion of such rule of peace and good will. Show this, and the doctrines of Anarchy, disapproved, will cease to spread.—Wharton Barker's American.

This is manly and just. Could the suggested demonstration be furnished, it would indeed relieve us of the necessity of carrying on the Anarchist propaganda. Liberty, peace, order, and fraternity are our aims; and we are Anarchists simply because we hold it to be a fully established fact that these blessings cannot be secured, without the abolition of the usurped right by man to rule his fellow-men. Thus far, not merely the plain argument from human nature and fundamental principles of natural law, but also the facts of history, both past and present, amply warrant our position. Thus fortified, we await the production of further evidence.

The article, "Another Blow to Royalty," has been reprinted in leaflet form for wide distribution. It can be had from this office at 40 cents a hundred, other quantities at the same rate. Its special timeliness at present should cause it to be sown broadcast over the country. Order a supply, before they are gone. COME QUICK!

# FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

James F. Morton, Jr., Editor | A. Isaak, Publisher

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to **FREE SOCIETY**, 236 Clinton Park, San Francisco, Calif. For visitors off Market St. Castro car.

**Anarchy.**—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary

## NOTES.

Among our exchanges, are several local weeklies. An unfortunate weakness in many of them is seen in the editorial department. They seem to be afraid to express a positive opinion on any subject, and never dream of discussing a public question. I believe that this timidity is wholly unwarranted. The average reader thoroughly enjoys well-written and forcible editorials, however much he may differ from the standpoint. It is the papers with a strongly accentuated individuality that succeed in the long run, in spite of the few fools who withdraw their subscriptions, the moment the editor ceases to be a mere shadow-reflection of themselves. The country editor has a chance to amount to something, and to make a name for himself. The Newark Courier and the Rockland Independent are papers worth reading, even outside the communities in which they are published, because their editors express themselves boldly and with ability on the questions of the day. Why cannot others do the same? The work of an editor, even a local editor, is not merely to record such trifles as Mrs. K's visit to her cousin, or Bill Jones's new pig-sty, but to awaken thought. This he can only do by expressing his own convictions.

The enlargement of the paper seems yet some distance away; but we are determined to accomplish it, sooner or later. Other things, however, come first. Free Society Library must not be abandoned; and its regular issuance is no slight strain. To retain second-class rates, a pamphlet or book must appear every three months. Our aim is to supply to American readers works that shall be of real propaganda value, presenting Anarchism in all its phases. Some of its issues are large books; others are pamphlets or leaflets; but the aggregate value of those issued in a year will always amount to more than the price asked for an annual subscription. Any comrade may subscribe for one year for fifty cents. The price for the separate numbers is as follows:

- No. 1. *The Chicago Martyrs*.—25 cents.
- No. 2. *Moribund Society and Anarchy*. By Jean Grave.—25 cents.
- No. 3. *God and Government*. By W. E. Nevill.—5 cents.
- No. 4. *God and the State*. By Michael Bakunin.—5 cents.
- No. 5. *Anarchy*. By Malatesta. *Is it All a Dream?* By Morton.—10 cents.
- No. 6. *Another Blow to Royalty*. By J. F. Morton, Jr.—40 cents a hundred.

Special discount on any of these, when ordered in large quantities by groups or individuals, for propaganda work.

Every comrade should have the full set, and be well equipped for propaganda work. The next number will be out in December, if the comrades will send in their orders in advance, accompanied with cash, thus assisting us to keep the Library afloat; and will be a book, at least as large as Nos. 1 and 2. The title will be announced soon; and something of unusual value may be expected. Now is the time to subscribe, and to order larger quantities.

This week's poem, written in the quaint phrase of the Orient, still struggling with the mazes of our English tongue, is, I think, the first contribution ever sent to Free Society by a Japanese comrade. It is a fitting coincidence that it should be a tribute to two great Russian teachers, Tolstoi and our own Kropotkin. Japan and Russia are rivals—almost deadly enemies. But in the worldwide brotherhood of Anarchy, brother singles out brother, and comrade clasps hands with comrade, though rulers seek by every means to inflame the hatred of one people against another. In some respects, the Japanese race is the foremost on earth. Even its soldiers have shown themselves in China less

brutal than any of the European armies. All visitors to Japan praise the courtesy, hospitality, integrity, and true refinement of its people. If they do not borrow the vices of the Christian nations, with whom they are brought into close contact, they may yet lead the world in true civilization. The Anarchist propaganda, when once properly introduced, will make rapid headway in this healthy and uncorrupted race. We welcome the first indications, as a token of what is to follow.

Mrs. Belle R. Harrison of Tuscaloosa, Ala., is the author of the poem entitled "The Message of the Preacher," which appeared in our issue of June 17. At her request, we make the correction. In its original form, the poem was in negro dialect, and greatly superior to the version attributed to John Morrissey. The poem was taken from an exchange; and we know nothing of the plagiarist Morrissey, who has been strutting about in borrowed plumes. Such fellows deserve the most complete exposure.

## CURRENT NEWS.

WASHINGTON, August 13.—As nearly as figures can express it, the cost to the United States of the war in the Philippines has been \$186,678,000 in cash and at least 2,394 lives of American soldiers. There have been 2,073 men wounded in engagements with the Filipinos. —Press Dispatch.

More than half of the American people look on this war as infamous. It is sustained by no other arguments than those of greed and force. Yet the overburdened citizens are forced to pay out in taxes the enormous sum above mentioned. And all for what? To enslave their dark-skinned brothers, and thereby to perpetuate their own slavery. Great are the blessings of government, and marvellous the justice of compulsory taxation.

If Mark Hanna did not own the maladministration, the latter would do well to have him muzzled. He does not even keep up a decent pretence of regarding the government as anything more than a comfortable shelter for loot and murder. No matter how monstrous the means, if there is only money to be made, any form of crime is praiseworthy. Read Hanna's words to California Republicans:

"The Administration has given you a war that has put \$50,000,000 into the pockets of your people. What more do you want? There should not be a vote on the Pacific coast against McKinley. The people out there ought to know a good thing when they get it. We can't send you speakers nor financial assistance. You have a Republican State Administration, all the Federal offices, and gold is pouring in on your merchants in millions. If that is not sufficient to give the State to the Republican party, then we've got to lose California."

This is the spirit of the government you pay to support. How do you like it?

In Vancouver, B. C., the workingmen know their enemies. All members of the militia have been expelled from the trades unions. This is as it should be. Organized labor should have no affiliation with men who are engaged to do the dirty work of capitalism.

George's Weekly is credited with the latest scheme "for the purification of politics"; and a sillier one could hardly be devised. It is to leave all the offices to the bad men; while the good men simply "organize for the purpose of wielding an intelligent balance of power," to keep the bad men from acting quite as badly as they otherwise would. This is introducing the wolf into the sheepfold, while the dog keeps watch outside. But think of the confession, from a champion of government! If good men cannot administer the offices for the benefit of the people, how much good can they do, by simply directing the administration from the outside? And what a farce this whole government business is, whichever way you take it!

Starvation, murder, and wholesale misery are the fruits of the Cape Nome gold craze. And the papers have the audacity to talk about "Anarchy" there, when the whole trouble arises in the government-sustained, misery-breeding conditions, which drive thousands of wretches there in search of the accursed yellow stuff, which governments have made the chief end of civilization. The last act of the government has been to close the beach to all but a handful of monopolists, who claim to own it. This ruins 8000 men, and forces them to become desperadoes, or starve to death. If they create a reign of terror in their madness, robbed and driven to despair as they are, we shall hear

more of "a state of Anarchy," and the need of soldiers to restore order. But it will not do for the State to lay the burden of its own crime on the shoulders of those who are seeking to abolish the causes of all crimes. The scheme has been worked too often; and none but the shallow-pated are deceived by it.

The death of Liebknecht has deprived the Socialists of Germany of their ablest representative. He was a bitter, and often unjust opponent of Anarchy; but we cannot refuse to his memory the tribute due one whose life was a continual warfare against capitalistic exploitation. From our standpoint, his conception was a narrow one; but the tenacity with which he clung to his convictions, and rejected all compromise, compels our entire respect. He was no trimmer, and no coward. The tactics of parliamentary Socialism are hopeless in the extreme; but the spirit which animated men like Liebknecht is that which, with sounder tactics, will yet win the cause of the people. We Anarchists, whom he opposed in life, join with the Socialists of the world, in laying a wreath on the tomb of the silent leader.

North Carolina has secured the rule of a white oligarchy, and disfranchised nearly the whole of the negro population. This was accomplished by mob violence, and threats to murder anybody who dared to oppose the proposed constitutional change. As this outrage was perpetrated by Democrats, Bryan will conveniently fail to notice it. Governmentalists can neither applaud nor condemn the act, without falling into logical difficulties. Another nail has been driven in the coffin of majority rule. The issue is between oligarchical despotism and Anarchism. Which do lovers of liberty choose?

The Evangelical Social Congress of Germany rises to expound the duty of "Christian" nations to exploit and murder the unhappy "heathen," as a step toward their "salvation, education, and civilization in accordance with Christian principles." As between their own Emperor, the great example of "civilization in accordance with Christian principles," and the average heathen, give me the heathen every time. The Church in Germany, as elsewhere, stands self-convicted of being the friend of capitalist robbery, diplomatic intrigue, and governmental infamy, and the deadliest foe of liberty.

The New Orleans outrages seem to have fired the breasts of the hoodlum element in New York, with a noble resolve to emulate the Southern ruffians. For one policeman killed by a negro resisting arrest, (the merits of the case unknown) a howling mob undertook to wipe out the colored race. The Anglo-Saxon race is hardly in a condition to undertake to civilize the universe, until it has itself mastered one or two of the elementary lessons of civilization.

The following press dispatch is a fresh illustration of the methods of American "heroes" in the Philippine Islands. No comment can add anything to the horror of the bare facts, or to the damnable villainy of the government under whose sanction this devil's work is done. If there were a hell, no corner in it could be hot enough for the dastardly McKinley and his loathsome associates:

"Thomas W. Jones, private in Troop G. Eleventh Cavalry, U. S. V., writing from Santa Cruz, Philippine islands, to his brother, Geo. Jones, in Washington, D. C., under date of June 27, describes a massacre of Filipinos in which he took part on June 25, and which he relates as quite in the ordinary duty. He tells how sixty members of his regiment were ordered out to kill or capture a famous Filipino general known to be living in the neighborhood.

"After some rough scouting, the general's house was located, and the Americans crawled through the underbrush until they secured positions but a few yards distant. Then they discovered that they had unwittingly chanced upon a wedding. There was a large crowd present to take part in the festivities. Most of them, of course, were women and children; but there were about seventy-five men present, who were armed. The Americans were ordered to fire a volley from ambush and then charge, which they did with terrible results. "The scene that resulted was horrible," writes Private Jones. "On the ground near the house lay the body of the bride, whose brains had been blown out. The groom, who had received a bullet in the stomach, was lying near in a dying condition. Twelve of the Filipinos had been killed and about the same number wounded. An elderly woman was shot through the leg; and a little child had her arm shot off. But we got the old gent all right; and we burned the the insurgents' quarters before we left."

Another gigantic bandit has ceased to enunciate the



earth. Collis P. Huntington, the late President of the Southern Pacific Railroad Company, was an extreme type of the unscrupulous monopolist, after the pattern of Mark Hanna and Russell Sage. He bought and sold Congress and legislatures like so many cattle. The papers admit the Nicaragua Canal would have been built long ago, but for him. This is a glorious "popular government," wherein the people amuse themselves in electing legislative bodies, which are always on sale to the highest bidder. It is the silliest farce by which slaves were ever deluded into believing themselves to be freemen. That companionship of thieves, known as the Republican Party, is grieving sorely over his death, the more so, since he had promised to raise a million dollars for the corruption fund of the present national campaign. It was a moderate price for the special facilities afforded him by the maladministration, to rob the American people. Of course, the Republican National Committee, eager as always to proclaim its abounding love for the enemies of the people, has pronounced an extravagant eulogy on its worthy ally. Equally of course, a clergyman, the Rev. Robert Mackenzie, D. D. (such sycophants should always be branded by name,) was speedily found, to pronounce a Christian encomium over the wealthy criminal.

Caleb Powers has been found guilty of plotting the murder of Goebel, and sentenced to imprisonment for life. The first jurymen to vote for conviction was a Republican. The evidence, which was conclusive against Powers, is even more damning against Taylor, who is likely now to be dragged back to Kentucky from his lurking-place. At the Republican National Convention, this miscreant was accorded an immense ovation. Yet it is safe to say that no Republican leader will be denounced even by the Democratic press, as accessory to the crime, although it was committed in the direct interest of the Republican Party in Kentucky. Yet any act of violence, committed by any man who is even called an Anarchist, is at once made the pretext for ridiculous wholesale accusations, and for outrages on Anarchists everywhere. Will some representative of the daily press kindly rise to explain why the sauce administered to the goose should not be equally suited to the gander?

The silliest canard of recent months is the pretended Anarchist plot to assassinate McKinley. No Anarchist wants McKinley assassinated. He is of more use to us right where he is, as an object lesson of the worst results of representative government. Any fool who should kill this putty Napoleon would be the deadliest enemy of Anarchism. In addition to his other vices, McKinley is an arrant coward. This representative of a "free" people surrounds himself with as many guards and precautions as if he were the Czar of Russia. No other president has ever found it necessary to do this; but then no other President has ever plotted to make himself Emperor, so grossly misused his position, or committed so many outrages on liberty. Yes, McKinley is in greater danger of assassination than a more decent man would be; and he knows it. It is his own consciousness of being a villain, that leads him to adopt such extreme precautions. The craven wretch need fear no Anarchist. Apart from cranks and lunatics, his terror arises from the thought of those he has wronged most deeply,—the deceived people of Cuba, the outraged Porto Ricans, the bitterly wronged Filipinos, the poisoned American soldiers, the starved and desperate miners of Idaho. On behalf of these, an avenger may arise; but he will not be an Anarchist. As for the New York yarn, here is the meat in the cocoon. The object of the police conspiracy is twofold. The first motive is to create a fictitious sympathy for McKinley, and to win him votes. The story of a Spanish-Cuban assassination-plot having fallen flat, an Anarchist plot had to be invented, for the same purpose. Secondly, an excuse had to be sought to send back to torture and imprisonment in Italy, where justice cannot be had, a handful of poor men, whom the Italian government desires to prosecute for opinion's sake. Added to these, is the ever-present wish to circulate lies, which will further inflame popular prejudice against the Anarchist propaganda. But such despicable methods, employed too often, may operate in the manner of a boomerang.

A party whose hands are dripping with the blood of men struggling to be free, cannot appeal to the American people in the name of anything that is American. —Kentucky Free Lance.

## DISCORDS.

The outside world should be officially and firmly informed that many recent events in this city have been misleading: There are numbers of policemen here who do not get drunk and raise hades.—S. F. Examiner.

The necessity for such a statement speaks more loudly than the statement itself. The theory that the police force exists for our protection coexists with the fact that it is itself a perpetual menace not only to personal liberty, but to the safety of "peaceful and law-abiding" citizens. It is a great civilization, which depends for its "protection" on a profession which corrupts and brutalizes nearly every man who enters it.

I do not know whether San Francisco has more than its share of idiotic women; but the criticisms made on a girl who has sense enough to advocate removal of hats in church, would seem to indicate that the fools there are exceedingly numerous. Some of the silly ones say it is "not proper," because Paul, an arrant woman-hater, told the women of eighteen hundred years ago not to do it. Another woman says she would not like to do so, "until the custom was pretty thoroughly established." And so superstition and fashion walk hand in hand, whenever it is a question of resisting even the simplest and slightest progressive innovation.

Free speech is a good thing or a bad, according to what is spoken. We do not, even in this lawless country, allow it to those engaged in instigating murder or inciting a riot; why allow it to those promoting Anarchy, which entails both? He who denies the authority of law has no claim to its protection; him who would overthrow the State may rightly overthrow. That is self-protection, "the first law of nature." In all other cases the State can afford to await the act; in this it should punish the word; not what the man does, but what he is—disclosed by what he says. And the punishment should fit the crime. The offender should be "set free from daily contact with the things he loathes"—banished, made a wanderer "on alien shores and unfamiliar seas," a man "without a country." For mercy we can forego the use of the branding iron.—Ambrose Bierce, in S. F. Examiner.

This is removing the mask, with a vengeance. No free speech for Anarchists! A protest against outrage is to be punished with exile. Ambrose Bierce undoubtedly knows that he lies, when he declares that Anarchy entails incitement to riot and murder. It does so no more than any propaganda, on behalf of any social change whatsoever. If the whole people desire to change or abolish the government, the right to do so cannot be denied. If, then, a portion of the people believe such a change or abolition desirable, only the rankest tyranny would prohibit a statement, however forcible, of the reasons that lead to such a belief. Fortunately it is only such men as this Bierce, whose trenchant pen only renders his hatred of the working classes more manifest, who dare as yet to formulate a proposition fit to be conceived of only in darkest Russia.

Now it is not necessary to shy at the name of Kropotkin. He is an Anarchist, that is true; but the things which drove him into Anarchy were deeds such as we Americans can scarcely comprehend as having been done in the name of law and authority.

Moreover, he is not and never was a counsellor of assassination, was never known in fact to even suggest that people who differed violently from his mode of thought should be set up against a wall and shot dead. Let us remember in this day of Anarchist scares that men corresponding very closely to the popular idea of Anarchists are often found outside the Anarchist propaganda, while men far different from that popular ideal are not infrequently found within it.—New York Evening Journal.

Not much discordant in this, except the source from which it comes. Some of the dailies will be caught dealing fairly with the Anarchists, if they are not careful.

The four soldiers who left Manila in order to fight in China may be deserters, but worse citizens have been elected to State Legislatures before now.—San Francisco Examiner.

Worse than blood-thirsty murderers? Remember that the soldiers left Manila, not even from "religion" or "patriotism," but, on their own statement, simply because they were tired of being where there was

no fighting going on—no chance to satiate their thirst for the blood of their fellow-beings. If this does not brand them as the vilest of the vile, there can be no ethical distinction between human beings. And "worse citizens have been elected to State legislatures!" Well—the Examiner ought to know.

## TWO SIMPLE QUESTIONS

On which hang the whole infamous social conditions, and which show clearly who it is, that damns Labor. Everything worth having is the result of Labor.

Question 1. Was it your particular God who said, "The land shall not be sold forever"?—Leviticus, xxv, 23.

Question 2. Was it your Almighty God who said, "In the sweat of thy face shalt thou eat bread"?—Genesis, iii, 19.

Every parson, banker, millionaire, stockbroker, and parasite of any other breed, knows that because the land is sold, they can keep their smug faces cool, while living on the sweat of other fellows' faces.

By the damnable trinity of Rent, Interest and Profit, every parson and church-goer holding land—except for personal use,—is a blasting influence on humanity; for their lives are hypocritical and positively dishonest, according to their own showing, if they answer the two questions in the affirmative.

KINGHORN-JONES.

San Francisco.

When business is dull the manufacturer turns his horses out to pasture so they will recuperate and grow fat on the juicy grass, and be ready to work when business revives. At the same time he turns the men at the machines into the streets, where they will grow poor and starve, or steal, for aught he cares, as he knows that when business revives he can get plenty of men to work the machines. Why is it that horses are better cared for than men?—Farm and Factory.

Think of Lady Curzon sending £17,500 (\$88,500) from India to Mafeking to buy luxuries for Baden-Powell's people, when 20,000,000 of her own people were crying, "Rotee, rotee, roteel!" (bread, bread, bread). The more we think of English civilization, the more we love Chinese.—George's Weekly.

The church never sees any need to evangelize a people until that people are found in possession of great wealth. So soon as it is known that a heathen people possess a rich soil, or gold and silver mines, the zeal of the church is aroused, and it will go to the very depths of hell to save souls—if there is enough in it.—The New Light.

## Literature.

*Motherhood in Freedom.* By Moses Harman, Chicago, Ill. Price 5 cents. For sale by Free Society.

This is a republication, with considerable emendation, of the most important essay ever written by Moses Harman. Every student of the sex question must have it, to be well posted. It gives in concentrated form the fundamental conclusions of the man most closely identified with sex radicalism in the present generation. There is much in the work with which not all of us will agree; but the essay holds an exceedingly important place in sex reform literature. You need this, even though you order very few other works on the question. The author magnifies the function of woman as a race-builder, and tends to minimize that of man. In its original form, as it appeared in *Our New Humanity*, it attracted an animated discussion, the echoes of which have not yet died out. In its revised shape, it will challenge still wider attention. Better send for it at once.

## In San Francisco.

A social and ball will be held in Turk St. Temple, 117 Turk St., Saturday, Sept. 15, at 8 P. M., the proceeds to be devoted to Free Society. Tickets, 25 cents, to be had from Comrade R. Reger, 1705 Market St. Ladies admitted free.

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### ANOTHER OPPORTUNIST.

Much has been said against voting, sitting on juries, etc. Now suppose that Bryan would promise to enforce the first amendment of the Constitution, and give us a free speech, press and mail, would it not be well for Anarchists to vote for him? Why should not the old money system be reestablished, to give the people another object lesson that government is a failure; and that bimetalism is little better than monumentalism? Why should not Bryan be given a chance to show the world that the Trusts cannot be legislated out of existence? Why not let him show us what he would do in regards to the Philippines and China? Would not the failure of the Democratic Ideal open the eyes of a few people? All politicians are scoundrels; but some are not so bad. I believe the best we could do would be to go on juries and denounce all sexual law; laws interfering with speech, press and mail, abortion laws, compulsory support laws, all that are related to sex matters, to be unconstitutional. If the judge throws you off the jury, then you will have advertised the cause, and exposed to the public gaze the fact that their government refuses to enforce its constitution. It may be objected that bettered conditions will render the rabble apathetic. Yes, but after they get a taste of the liberties above mentioned, perhaps they will be less liable to be willing to give them up; in the meantime education will have done its work. I regard free speech as the paramount issue.

The laboring man is a cuss; and not worth helping; let freedom be gained for future generations to enjoy. The present man is too niggardly to achieve his own emancipation; he must first be educated. Better children must be born.

First, we must have the freedom of speech to begin race building. The position of a jurymen or judge is a power that may be employed for liberty. Let us hear from others on this subject.

M. L. STUDEBAKER.

Ft. Hunter, Pa.

### COMMENT.

We give place to the above communication; but it contains only the outworn plea for inconsistency, with which our readers have become familiar. The logic is lame. What Bryan promises this year, other politicians promise every year. If we wait to try them all, we shall arrive at our goal several weeks after never. The rational way to reach a given point is to keep in the middle of the road, and move straight ahead. All the suggestions of our friend have been tried again and again, and have proven only a waste of energy. It is time to close ranks and press forward, leaving compromises to those who are incapable of comprehending a great principle.

### VALUE AND HAMILTON.

I will not attempt to reply to Mr. Hamilton's article in full; but one statement only. If he accepts the Marxian idea, he does not seem to be quite clear on it.

"Under capitalism, effective demand is limited by purchasing ability; and it often happens that articles are valueless, simply because people have not money enough to buy." That statement is not borne out by Marx, who contends that it is the labor power expended that regu-

lates the value of any article for exchange; and I take it Hamilton means exchange value.

If that be true, the amount of labor power, etc.—then his statement that an article is valueless because we have no money won't stand. If it be the labor power expended, anything for exchange will have value, regardless of anything else. Things are produced today, which are never consumed; they still have their value, regardless of any one's ability to purchase.

His article is not consistent with the Marxian philosophy.

I am sure no logical economist will even consider the Malthusian doctrine as having any bearing on sociological law.

In one part, he says "no commodity will be produced which will not sell for more than the cost of its production"; and then says as quoted about the demand.

I hope some one will reply in detail; there is a chance for defence such as we seldom have had in Free Society.

BRUEK.

### PROSTITUTION.

Is there morally any difference between the unfortunate woman who prostitutes her body for the means of existence and the educated, intelligent man who, as lawyer, politician, or editor, prostitutes his intellectual faculties for gain? If there is any difference, is not intellectual more degrading than physical harlotry, inasmuch as the functions of the mind are higher and nobler than those of the body? If the rule of even justice were applied; many a proud and wealthy political magnate and social leader who had risen by lending all his mental powers to the promotion of rotten causes and unjust schemes of spoliation would be more loathed and shunned than the "wretched" woman, more sinned against than sinning, who lives on the wages of vice.—Truth Seeker, Bradford, England.

### CHORDS.

The "blessed heritage of poverty," says Andrew Carnegie, prophet, sage and priest of capitalism. He of blow-hole fame is such a firm believer in this maxim that he is quite willing that the working class shall enjoy this "blessed heritage" forever, while he is perfectly contented with the horrible "cure of riches." Think of the horrible strain that the sainted Andy is subjected to in refusing to participate in this "blessed heritage," while he subjects himself to all the dull, monotonous round of life that is the lot of those who "toil not, neither do they spin." Why, O why will not the workers awake to a sense of their "duty" and take from the stooping shoulders of Carnegie and his class this "white man's burden" and assume the responsibility themselves. Let us prey!—The Toiler.

The plutocratic papers are raving over the "damnable doctrines of discontent," and assert that any one who objects to being robbed of his earnings is encouraging murder. King Humbert was much wiser than these lackeys of monopoly, who try to use his assassination as an excuse for stopping complaints against privilege. He said once, when warned of the danger he was in, that "the risk of assassination was part of the king business." He took the pay and the risk; he is dead.

As kings go he was not bad; like many other people, he was willing to do anything for the poor except get off their backs. We see less reason for mourning

over him than over the humble victims who daily and hourly are killed by an industrial system which exposes them to greater risks for less pay.—Justice.

For a nation that makes a specialty of peace, we are doing pretty well. We have been engaged in three wars within the last two years, and two of them are now going on at once.—Philadelphia North American.

### The Letter-Box.

Various Correspondents.—Many thanks for the reports which have been sent in, which I have not time to acknowledge by personal letters. Unfortunately the comrades in some of our most important centres failed to respond. From all the information received, I have sent to Paris an account of the present state of the movement in this country. Of course, it is impossible to gather close statistics; but the general condition of the propaganda could be described.

M. C., Philadelphia, Pa.—Anarchism does not prescribe fixed rules for the management of industry. Under freedom, railroad and other large enterprises would be demanded by the needs of the people. They would be carried on by the voluntary association of individuals. Only those to whom such work was congenial would seek it out; and these would readily arrange all details among themselves. In the absence of authority, the motive and the power of exploitation would be wanting. This would remove the causes of discord, and eliminate all motives, but that of working for the common good, which would be identical with that of the individual.

S. E. R., B-nnington, Kan.—We have not "The Story of an African Farm," but sent the other pamphlets. Let us know what you wish in the place of it.

### RECEIPTS.

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